and pain; one should try to know the knower of pleasure and pain.
One should not try to know mind ; one should try to know the thinker.
These ten elements of the objective world exist in relation to consciousness and the ten elements or phases of consciousness exist in relation to the objective world. If there were no elements of the objective world, there would be no elements of consciousness. If there were no elements of consciousness, there would be no elements of the objective world. No form or entity is possible from only one of the two sides. This, the concrete Reality, is not many but one.
As the circumference of the wheel of a car is placed on the spokes and the spokes on. the nave, so are the elements of the objective world placed on the elements' of consciousness and the elements of consciousness placed on life. This life is the' conscious self, blissful, unfading and immortal."

The substance of what Indra says is that as the objects of our powers of knowing, such as colour; taste, etc., and the objects of our powers of acting, such as movement, cannot be known and thought of apart from the knower and the agent, they are not concrete objects. What can be known and thought of is the knower and the agent. He alone then is a concrete object. But in knowing the knower and the agent, we necessarily know the known and the action.

' The self is not confined to any particular objec.t or part in space. If it were so confined, it could not know other objects or parts in space nor does it occupy any portion of space beyond them. The self is out of space.

Likewise, the self is not confined in time. It is the self which knows what is present. It is the self which knows what was past and what was more remotely past. It is the

self which shall know the future and what is more remotely
future... In these cases, though the object of knowledge differs according as it is present, past or future, the self, the knowing subject, does not change, for it is always present.
And as it is always present, the self cannot be destroyed, even when the body is reduced to ashes. The self is therefore
timeless and deathless.